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MENOMINEE TALES¹

By TRUMAN MICHELSON

THE following three tales were collected during a brief stay with the Menominee last autumn. They were obtained only incidentally to the determination of the relations of the divergent types of Algonquian languages. I have to thank most heartily Judge Peroute, a priest of the Grand Medicine Society, and John Satterlee, a half-breed who was the official interpreter at Keshena, for their services as informant and interpreter respectively.

THE STORY OF THE CULTURE-HERO²

God³ came with the great servants in heaven.⁴ They consulted together, and agreed to put an island down here. "Let it be done through you" the servants said. He created this earth. "Now I have made it in accordance with your consent. What will you now do?" They consulted again. They said to each other: "Who is going to walk on the earth?" When he spoke to the servants he said: "I am going to make two women; one will be the mother of the other." Then God placed two women on the earth. He breathed into them, and they became alive. Then they two began to know each other. The mother knew right away that she was the mother of the other and told her so. "Now we are both put here by the great Creator" the mother said to her daughter. This was early in spring. "We must have a shelter." When they were in a shelter it was summer.

They both got hungry. "We must go over there for something

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²This is the most sacred myth of the Menominee; and it is the one on which the Mitá'wit traditionally rests. It was too long for me to take down at one sitting and so it will be found that certain parts overlap each other slightly. On the Mitá'wit see Hoffman's essay on the Menominee, *14th Ann. Rep. Bur. Am. Eth.*, p. 66 ff.

³*MatcihawūtAk*.

⁴The word used here (*ManasanōhawūtōkAk*, 'Servants of the Greater Creator') is not menial in sense. The greatest of these "servants" is Big-Eagle.

which I know is provided for us." These were Indian potatoes. They dug potatoes all day long.

It came to pass in the middle of summer that God spoke to his servants saying "What shall we do? We have placed two women down there." After they had consulted the Creator said: "We will cause it to pass that the daughter shall conceive. She must have offspring." "How will that be done?" the servants said. The Creator said: "We will throw life into her womb from here so there shall be offspring." Then the Creator said to the servants: "I shall send some one from here into her body who shall be born by her. He shall watch over this island, this earth, and be guardian of it; he shall walk around it; he shall make laws for the two women."

While digging potatoes she perceived that she was pregnant; she heard a roaring noise attended with wind. It encircled both women. It flew around the daughter's dress so that it flew up like an umbrella. The Creator put into her a living being. The daughter then perceived that something was the matter with her womb. She knew a human being was in her. "What is it mother? I believe I feel as if somebody, some life, were in me." A short time afterwards at their own lodge, at night, a little baby boy was born to the daughter. The old woman attended as nurse. She grasped the little boy and said as she grasped him: "This is my little grandchild who has been given to me. This is little *Mänäpusō'sa*." The old lady was pleased when she grasped the little boy, and named him right away.¹ The old lady put him away. The mother felt still another being in her person. The second birth was a buffalo. The old woman drew it out. Then came a moose, an elk, and all other animals. The old woman took them one by one outside; they walked away. All the animals that are now known were born. Then the daughter died. Then the old woman said: "It has been well done, it is good what has been given us by the Creator." The grandmother then cried. Then she said: "The great Creator has

¹At this point a handful of tobacco was thrown on the fire. This is customary when mentioning the culture-hero's name or telling his adventures. *Mänäpusō'sa* is a diminutive of *Mänäpus*.

given us enough anyhow. I shall be content with little Mänäpusō'sa."

The grandmother perceived that two or three days after the mother died little Mänäpusō'sa got up, walked, and talked. Then little Mänäpusō'sa said to his grandmother: "Do not be sad because my mother has died and left us. I will afterwards look for her."

In a few days he grew to be quite a boy; in a month's time he was a big young man. He began to wander off; he had already made a bow and arrow. He would start in the morning; he would walk all over the earth and come back at night. He did so a few times. He said to his grandmother: "We should not be lonely. There are plenty of my little brothers existing in the wilderness. I found them. We should be happy." He meant the animals. He had told them to remain where they were. He had told his little brothers what they should eat. He had told them that Mänäpusō'sa was their elder brother; that he would give them advice and instructions.

Mänäpusō'sa used to go out in the morning and return at night. His grandmother asked him where he went. He said: "You have asked me and I shall tell you. I have to circle this island every day to take care of it. There are some evil beings. These are the great serpents. I quarrel with them to keep them afraid; I keep them off this island; I am put over this island to protect it." He went out and when he returned she asked why he went out. He told her the same thing. Meanwhile the old grandmother thought this over. At night she thought: "I wonder what it may be; why does little Mänäpusō'sa go out to protect this island from harmful monsters?" Then she said to herself: "This must be true. This little Mänäpusō'sa must have power; it may have been given to him by the greater power above to control this island. And I do believe this because little Mänäpusō'sa was the first to be born here on earth, to be the leader and guardian of all things existing on this island. And he must be powerful; I shall have to respect and reverence him." Then the old grandmother knew it. So she said to her grandson: "My grandson, I do know that you are true and great, that you have power over this earth, this island; that you are

the leader and guardian; and that everything is left with you. As you have that power you will do just as you please. You may go where you want to, and never mind me. I am an old woman. I shall be about by myself and away from you. Any time you want me, you shall simply say 'grandmother where are you?' When you day 'Grandmother, come here' I shall suddenly appear to you each time." "Yes, my grandmother, I shall do what you tell me; of course I am to see you only when I want to see you. Then I shall go about the whole earth, visit my little brothers, and see them."

So he did for a few times. Every time he called them his younger brothers. While he was travelling, all at once he thought to himself, "It is not good for me to be alone. I am rather lonesome. If I had a true brother of my kind, I would be enjoying myself with him, talking to him occasionally." He sat down and started to think. "I wonder whom I could find to be a brother to me among all my younger brothers." He considered which of them could be his brother. He carefully thought of them all. He concluded that if he could find a little brother it would be a great happiness for him. He finally thought of the wolves. He saw they were powerful. He thought: "If I could get one of them to be a little brother to me, perhaps things would be better for me." He thought the wolf would hunt for him. "I shall have to become friends with them" he thought. He started off wishing to see the wolves. While on his way he met a group of wolves. He looked at them and stopped. The wolves approached Mänäpus in single file. He saw the one coming in the rear was the largest. That was the father. He was carrying a pack with blankets; the young wolves were ahead about to hunt. "Well, my brother wolf, I have this to say to you. I am lonely; you are my brother. May I go with you and live with you and be in company with you? I desire to follow our sons. If I went along may be I could get a better living from what our sons kill." Then the wolf consented. They went together. When night came they camped. The old wolf said to Mänäpus: "Here is where we will camp." The first came and vomited up his kill. So the second, third, and fourth came and vomited before Mänäpus. He did not like it. They prepared to

camp. They broke boughs of trees and rested over night. In the morning the old wolf said to Mänäpus: "It won't do for you to keep with us. You might not like it. Our sons are always chasing the deer. They are always moving. I don't see how you can keep up with us." Mänäpus listened. The old wolf said: "I will change it. You can live with one of our sons. You better stay so that you won't be walking always. I give you this one," pointing to a white wolf. He was the smartest of all. "He is the fastest of all our sons. I give him to you. He shall take care of you."

That left the white wolf and Mänäpus. The white wolf became a brother to Mänäpus. When Mänäpus saw the white wolf he said to him: "You and I will stay here. You will be my little brother. It won't do for you to be as you are; you shall be changed to something like me." When he said that, they went to bed. When they were going to bed, Mänäpus treated him in such a way as to have him changed. In the morning they woke up. The wolf found himself changed into a human being like Mänäpus himself. Then Mänäpus said: "It is all very proper that you have a form like me; and you will be my younger brother for all time. I will be happy with you from now on to all time. When I was alone I was very lonesome. Now we will be always together. We will be happy. You and I will always stay here. You will always do the hunting for me" said Mänäpus to his little brother, "you will be active as you were in the other form." And so he was. In a very little while every day he fetched a deer home to his brother. Then Mänäpus said: "Your name from now on will be 'Little-brother-to-Mänäpus.'"¹

He kept on hunting till everything froze. They slept that night. In the morning Mänäpus said to his little brother: "Everything is frozen over. There are no gods. There is no one more powerful than you and I. You didn't know it; so I told you. You and I are gods. We alone exist on this earth." In the evening, as he said that, the gods underneath² heard him. They came together.

¹ *Önaxpatä*.

² "Monster snakes" is a stricter rendering. These are located in tiers. Those on the fourth and lowest tier are the most powerful.

"We have heard Mänäpus say he and his little brother are powerful and are as gods on top of the earth. And we know they said it to each other. He has said it and we heard it. Let us underneath gods try to take away Mänäpus' brother as a joke." The next night they took council and said: "Let us now try to get Mänäpus's younger brother away, and keep him four days to see if Mänäpus will know it, and to tease him; although Mänäpus has said he and his little brother are powerful on the top of the earth. And he knows everything." Night came; while Mänäpus slept he saw and heard what the underneath gods said about himself and his little brother. They both knew it during the night. The next morning Mänäpus said to his little brother, warning him: "The underneath gods are going to try to catch you while out hunting." The little brother said: "Yes, I know that too. I saw that last night."

"You and I are the only gods here" Mänäpus said to his little brother, "there are, of course, underneath gods; they do not know." The gods on the first layer, when they heard this, told the gods below them. The ones below were white; these were the greater. They all counselled together. "When we have counselled together and consented, we shall arrange it that the little brother of Mänäpus shall be taken away." The lower gods said: "We have water on the surface of the earth." Of course they had water, but it was frozen. "When he walks on the ice, we will pull him through." It was arranged by the chief gods who were white. They appointed White Deer. They told him that he was summoned by all the gods; that he should exhibit himself on the earth and run where Mänäpus's little brother would see him; that he should entice the little brother across the lake late in the evening so that he would walk on the ice; and so they might entrap him.

White Deer did as he was told. He lay close to where Mänäpus' little brother was camping; so early in the morning the deer started away making a track. When Mänäpus' little brother got up he saw the track and went straight after it. Mänäpus' little brother chased the deer all day long, all over this earth, this island. He had been told by his elder brother that he must return always from hunting before sun-down. While hunting he thought: "My brother

told me not to let darkness overtake me while hunting." He stopped to look at the sun. The sun was nearly down. He was frightened. He quit the chase. He couldn't catch him. He thought: "I will go home now as my brother said." He looked towards where his home was. He undertook to go straight across to it. He started on a run; he came to an ocean. It was ice. He wondered. He could plainly see his brother lived on the other side of the ocean. Of course he had been forbidden at any time to cross water. When he came there, he said: "I will run straight across this, taking my chances. Of course my brother has told me not to; I will reach home before night. If anything happens to me, I will cry out so that my elder brother across the ice will run and assist me." He thought he could run across safely. When he reached the middle of the ocean running on the ice, a roaring noise began underneath the ice. The ice all broke up. He was in the center of it. The water heaved up as if boiling, and he jumped from cake to cake till he got pretty close to the shore. Then he saw he could jump no farther. He called to his older brother: "Mänäpus, I am in danger." While the older brother was lying down at home, he heard his little brother calling him. He heard it plainly. He jumped up and ran towards the ocean to assist his little brother. Then the great monsters underneath when Mänäpus started to help his little brother saw he would be interrupted by the chirping of large birds. The birds interrupted him. He stopped to listen. Then he started on again. When he got to the shore, his little brother had gone down. He was too late. Then Mänäpus walked up and down the bank of the great lake listening for him. All was still. He knew his little brother had cried out at the shore. He wondered and looked, walking up and down the shore. He examined the lake and ice. There was no difference at all. Of course the underneath gods had made it nice again, so that he could see no mark. He started back home. When he got home he lay down. He said: "Why, I am quite sure it was my little brother that called me to assist him down at the lake." Then the sun set just as he said those words to himself. He thought: "Perhaps later in the evening he may return to me." He lay

down. While he was lying down, he said: "Well during the whole night I shall think it over. I will search for him in my sleep. I will follow his footsteps to the place which he reached last. I will find him that way." And so he looked for him in his sleep. He followed his track, and he came to the great body of water that was frozen. He saw the tracks end in that lake. He woke up then. It was morning. Then he found out that his brother was killed. He was very sure of it. His brother had been taken away from him. He had made up his mind: "I shall go around all over the world looking for my brother, enquiring from the monster gods that dwell along the famous shore of the ocean where the great rocks project down to the water, where those spirits dwell, shall ask each and every one of them to tell me if they know anything of his whereabouts."

When he got down to the shore, Mänäpus knew every god that dwelt beneath near the rocky shores. He entered the first god's habitation. "Do you know anything of my little brother? I know that he has been taken away by the gods that live under the water." The other answered: "I have not seen him. I do not know him." Mänäpus continued the whole day asking the gods that live beneath in lonely places, in rocky places; and he did not find out his brother's whereabouts. He returned home at night. While returning home, when he was nearly there, he thought of his brother and was sad. He wondered how his brother came to be lost. He became worse in heart, being sad. Then he neared the place where he first looked for him. When he saw that place it made him grieve, and such feelings came to his heart that he shed tears, thinking the whole matter over. He was nearing home. It was almost night. Then he cried outright for his little brother. Every time he sobbed, and raised his breath, the earth trembled and the waters heaved down to the centre of the earth, almost away from the surface. At the same time the powers of heaven shook and trembled with great effect as the result of his crying.

When he arrived home in the evening, he said to himself: "Those powerful underneath gods that made the trouble by taking away my little brother—I am yet the greater above them. And they

know that I am the greater god with power on the surface of the earth: and they do know my strength." He said this with hard feelings. Mänäpus was talking to himself after dark, when all was lonely. While saying that to himself, the Creator with all his servants heard what Mänäpus said to himself. They knew and believed him. They knew his little brother was taken away and destroyed. Then the Creator said to his servants: "I know something is the matter down on the earth where Mänäpus is. Now we know it after hearing him say so; but before we heard him we did not know that his little brother was taken away from him."

Then Mänäpus said at home talking to himself: "I shall yet wait four days for my little brother to return home. If my little brother does not return within these four days, then I shall be angry and use my power, and I shall go along the shores of the ocean, and, knowing where all the monster gods dwell underneath the earth, I shall pull them out and throw them into the deeper ocean." The Higher God in heaven and his servants heard Mänäpus say that. Mänäpus waited patiently the four days for his brother to return to him. "I shall wait for my brother to be dismissed by the underneath gods, hoping to receive him in the same nature as when he was missing; if my little brother comes to me without being changed from the same body and nature, I shall accept my little brother with friendliness, and, if they have changed him otherwise and he comes to me, I shall still be angry, shall not accept him." He was watching all the time. He knew his little brother was to return by his dream in the night. And he wondered how he would look when he approached him. He saw him coming in shadow, not naturally as when he went hunting; he knew then that the evil monster gods under the earth had dismissed him to come home in that shape. As he saw him, he thought, still vexed with hard feelings, it were best not to allow the shadow of his little brother to enter his former home. He thought it best to say to him: "Go off entirely by yourself away from me as I cannot associate with you any longer in the manner you come. It will not do to keep you in my house with me." Mänäpus saw his little brother approaching. As he saw him approach about to come into the house, Mänäpus

said to his little brother: "You stop there a little while. I want to speak to you forbidding you to enter my home, and your home formerly; I do not accept you to enter in the shape and manner that you come, being a shadow. It will not do for me to have you be the same little brother as before. I therefore advise you to go right on your journey, and follow where the Sun sets—a bit beyond that. You shall make your home there, your fireplace hereafter. There is where you will remain always." His little brother, being obedient, listened to those words, stopped, and said: "Oh my older brother, it is a pity, what you have said to me. You have changed it of your own accord, that which would have occurred in the future with regard to our descendants' children. They would have come back the same as I do on the fourth day; they would have come to life. But since you say I must go, I must go. According to your order, I shall have to obey. But it is a pity that you arrange it so." Then Mänäpus said to him: "All our forefathers' children shall make their dwellings there when they die, with you in the shadow of their spirit." That is the end.

When Mänäpus told his little brother to go his way he was still sad because he had lost his little brother and because the other gods had plagued him so. Then the Creator seeing this said: "Mänäpus will not be content hereafter as he has been offended in that his little brother was sent to him and lost." Then he said to the servants: "Get all together. Arrange it so that Mänäpus will be satisfied. If you do not get together in council and fix it so that he will be happy, then he will make trouble for those that are here between earth and heaven." The servants in the outer layer got together and made arrangements. It was left for one of them to say it. So he said to the two greater gods who were white and who were underneath the ground: "You hurry up and make an entrance from the surface of the earth to where you are so we can hear each other." Then one of the above servants was appointed to tell what they had said together. They told him to go lower down in the midst of heaven and speak from there; and that he could hear the lower gods from there. The underneath gods heard him. They answered that they were willing to do the

work in a hurry in conjunction with the upper servants; and they said a place should be devised to make something new for Mänäpus. Then all the underneath monster gods together said: "Let us agree together and have it understood that the servant shall be told, the one that is lower down in heaven." They told this one to tell the Creator and his servants: "Let it be fixed up there; let the council be there; let a medicine-lodge be built there. It is far better to have it above, for if it was done below Mänäpus would still be dissatisfied." So they met up above. It was appointed by the above servants. All the lower gods were invited. So they went there and met. "Let us build a lodge; let us say how it shall be built, what manner and shape it shall have. Let us have it lie as the sun rises to sun-set; let us have the entrance towards where the sun rises, and the other entrance towards where the sun sets." (So there are two doors, you see, on the surface of this earth.) They made one. After it was made they said to each other: "What further shall be done?" They said to each other: "We are two sides—the good gods in heaven, and the gods under the earth. How shall we be partitioned off from each other? What sides shall we choose?" The underneath gods spoke first: "We will take our side on the north." The good gods said: "We will choose the side where the sun goes south."

They consulted together: "We have built our lodge. We have chosen our sides and are ready. Let us make our selection and let us determine how we will be divided. The lower gods spoke: "We choose four of us to sit near the east door; two of the upper gods and two of the lower gods." At the center of the lodge two upper gods were chosen for the south side; two lower gods were chosen for the north side.

Then they said: "What further shall we do?" While they were consulting, above came the greatest birds of every kind that always reside in the air; and also a good powerful small bird who is called a *mēsīnikāke*. He looked at the council. Meanwhile Mänäpus was at his lodge. He knew what was going on. He saw it. The eight decided: "Let us get the *mēsīnikāke* to invite Mänäpus to come here." He was selected. So he invited Mänäpus: "You are in-

vited to come; I am sent for you." When Mänäpus was suspecting something, he heard a roaring sound approaching him. "Mänäpus, you are invited up above where the medicine-dance lodge is, where the great gods have assembled." He rose and said to him: "Well, my grandfather, you have come to me; you are not the one who should have come; you are not of the side that made me cry for my little brother. Therefore, as you are not of that side, I do not wish to go." Then Mēsinikāke returned to where he had been sent from by the servants. "Mänäpus refuses to come because you have chosen me from the side that never caused any vexation. It is the lower gods that made him lonely and sad, and gave him the trouble." They said: "It is too bad; it is a pity. We knew we could not get him to come here because the lower gods have made him so angry. The offense is so great; it is known that he had good reason not to come," said the upper gods, "and it is hard that it has happened." Then the servants sat still. They remained quiet because they knew they could not get Mänäpus to come after he had refused. Then a voice was heard from the Creator saying to them: "You can not get Mänäpus to come to where you desired because you have offended him so much, have grieved him so much; that is why you can not get him; and he will not come to you. It is very hard." The Creator himself was offended. He found fault with his servants and scolded them for making Mänäpus angry.

It was quiet for a while. Another great god who makes his dwelling near the other island, who makes his dwelling on a high rock, the Otter, knew what was going on. He said: "Why not choose me who am the greatest of all of my kind and who live alone, since you chose the bird and failed to get Mänäpus?" This great otter was known by all our great grandfathers on the earth. It was known that he lived on that rock. He was again heard to say that he was good, had power, and was always helping others out of their troubles. "I am the one. I look beautiful, and have the power to dive and visit all the underneath gods, and, when I see them, I always make them good humored, and make them laugh at me; why not choose me?" he said to himself. Then the Otter in a playful way began to gather all the tiny dust-specks around

at his own lodge. These were colors to paint with. They were the colors of the sky and other great things. By his power he started to that council. He got to the lodge in which they were assembled. He came to the door, opened it, peeped in, and looked at both sides. He said to them: "You have met together to try to get Mänäpus to come to you. Both sides have failed because you have vexed him. I know and see all this, and came to tell you. I thought I would come and tell my fellow-gods 'Why did you not choose me in the first place to get Mänäpus as I am one of the greater good gods of all among you?'" He found fault with them. "You overlooked me, although I am one of the greater powers, and can go through the earth, am jolly, good natured; and I have done every thing that has been done. Why did you overlook me? Now I am going to fetch him to where you want him though you can't get him."

The Otter started. He went to where Mänäpus was, to get him. On his way the Otter made such chirping noises that Mänäpus was lying down with despair. He heard him coming to him. He got ready. The Otter opened the entrance and peeped in. He looked at Mänäpus and said to him: "I have come after you. You must go. Your great-grandfathers with all the other powerful gods are having a council about you. And you must come." In the meantime Mänäpus had said to himself: "This is the one; he is coming to me." He said it again. When he saw the Otter peeping, "This is one of those from beneath, below, of the kind that have offended me. I will go where I am wanted" he said. As soon as Mänäpus heard the Otter's words he started suddenly with power. He seized his tobacco bag. He jumped and looked at where the Otter had peeked through, and did not see him. He went out to see where the Otter was. He looked up, and he saw the Otter already was nearly out of sight, so swiftly did he go with his power. Mänäpus started with power as fast as he could; he came to the second or third layer. There was where he stopped. The Otter arrived at the council place and peeked in, and said to them: "I have now got Mänäpus. He is coming." Both sides thanked the Otter when they learned that he had succeeded in fetching Mänäpus.

Mänäpus immediately arrived at the east end of the lodge. He paused there awhile. He thought: "I wonder which is the proper side to enter this lodge." He raised the flap and examined how the gods were seated. He saw the underneath gods on the north side; that was his right hand side. He looked at the south side. He saw the upper gods there. "I am right. Now I know." Then he entered. "I shall choose to take the right hand side. I will pass by them; those are the ones who have caused me great trouble, affliction, and sorrow." As he went, he passed the underneath gods; and made a circle-walk in the *mitewīkan* (medicine-dance lodge); he went to the west flap and proceeded to the east flap. He stood there for a moment and looked them all over. The underneath gods were on the right. He looked at them. They said to him: "Sit right here near the door at our left hand side." He sat down there. One of the four said: "Mänäpus, you are invited into this lodge. You now see all your grandfathers here in grandeur; and this *mitewīkan* as it has been prepared to satisfy you; and you see its interior decoration as has been purposely made for you to enter and be pleased the way it has been prepared to wipe away your anger. You are permitted to be given presents." This was done to wipe away his sadness. "Now Mänäpus, we wish to tell you not to be offended. All your grandfathers inside this *mitewīkan* have made a great mistake in taking away your little brother and the trouble they have caused, your grandfathers not knowing. Be not offended, for all your grandfathers have concluded to do this to make it right; and your grandfathers wish you to choose this way of this lodge, and they are all and each of them going to give you their medicine-power of different kinds of roots that grow on this earth; and each of them a *mākēsēmōawan*."¹

Then Mänäpus, after hearing the four old men, asked them to show him the good and evil of the medicine bags; and the name of each root. "Let me examine them" he said. "Before I accept them you must tell me how they are used and what they are good for." (He was suspicious and did not want to be cheated.) He took them up and looked at them. "I will accept this; it will be

¹ A medicine bag.

good for the children of my parents in the future" he said to the first. He did the same to the rest. Then he sat down where he first came in. He was given a clam shell with powder, a little water, and a bead. He was told to drink it. He drank it and became the leader. "You will now be a member. From now on your children will have to do this to become *mitä'wiw*^a.¹ Your grandfathers give you this in order to make good to you what had wrongly been done to you before" he was told.

"Now Mänäpus, you have truly taken this. Your grandfathers have given this to make good to you that which had been wrongfully done to you before: which you may now forget and forgive. Be very careful; listen and take heed; and follow what your grandfathers here in this lodge have given you. Receive it well with honest good faith that the people in the future may follow as you have done, and do it well. Now Mänäpus this is done to stop your lamenting for your little brother who was taken away." It took four days for the grandfathers to instruct him and make him forget his little brother. There were no clouds, no wind. It was calm and noiseless. In the south breezes came to the lodge; all the great birds flew in circles overshadowing the lodge for these four days.

In order to pacify Mänäpus they took him into the *mitewīkan*; they gave him the drink. They then told him: "Now Mänäpus, we have given you the drink to make you a member of the lodge. Now you will make your circle-walk. Go down on the right hand side." He made a circle towards the west door, went around to where he started from, the east door. He stood there a while. The four on the north side had accompanied him. They told him: "Now Mänäpus, you face the west. You see your four grandfathers seated on the south, which is a grand sight. Look down there. Still farther beyond the four near the west door you have noticed a spot, a grand blue spot representing the sky. This is what your great grandfathers apportion to you and want you to take. Now take your walk again." The four put Mänäpus in front of them, and followed down towards the west door by the right hand side. When

¹ That is a member of this society, the *mitä'wit*.

they got to the west door, they told him: "You see this grand spot, your spot, which resembles sky-blue." Of course Mänäpus saw the place. He did not know what it represented. They showed him and told him: "You sit down here." This was near the west door in the center. The advisers from the east door came up the south side, right to the east door, and took their places where they had started from. When they were seated, one of them stood up. He spoke out so that he was heard. He said: "Now you other four that are seated opposite each other in the center, now all of you get up and approach Mänäpus where he is seated near the west door, and shoot at him with your beads (*mēkēsuk*).¹" These two seated on the north started with their medicine bags. They went towards the west door. They made a circle and when they were back they invited the two at the south in the center. They came up to where the east door was and stood there with their *mēkēk*;¹ there were several kinds; some had in their hands serpents, some great birds as medicine bags. The leader said to Mänäpus: "This is what your great grandfathers present to you. We are going to throw them, our *metemēkis* (the little beads) which are in the medicine bags." The leader said, "I am going to shoot at you, insert into you what your grandfathers here have given you to be entered into you." He then had his otter medicine bag pointed at him. He fetched the medicine bag's head to his mouth and blew into it saying "I am going to transfer it to Mänäpus." He had blown into the head of the bag. He started on a dancing run towards the western door, down the right hand side, crying out at the same time as he approached Mänäpus "*Wī i hī hī*," making motions how he was going to shoot him. When he got there he shot Mänäpus full in the breast; the *mēkēsi* struck him squarely in the breast as Mänäpus was seated there. As soon as the bead struck him, he felt it. His whole body quivered, feeling its power. The other three were in single file; they passed in front of him, and came up the south side and came up to the east door from which they had started. The leader made a little circle so as to be at the rear of the other three. The second man (who now was leader) said to Mänäpus: "I am going to shoot

¹ Medicine bags? *Mēkēk* means 'otter.'

at you after your grandfather's ways, the way it is given you." He raised his medicine bag to his mouth and blew into it. Then he started on a dancing run with his bag stretched out to shoot Mänäpus when he got to him. He shot at him right in the breast, and ran by, the other three following him. They came up to the east door and stood there. He made a little circle and went behind the other three. The third man was now leader. He said: "If I am allowed to shoot into you and take effect, it shall be so; if I have not the power to do so, it will not be so." He took his medicine bag and blew into it. He started on a dancing run, going down the north side to the west door, holding the bag outstretched, crying out "*Wī i hī hī*" as the other two. When he passed by Mänäpus he shot at him. He took effect and made Mänäpus' flesh shake as the first two. They came to the east door in single file. They stood there a moment. The leader made a little circle and took the rear. The fourth man was now the leader. He talked out loud and said to Mänäpus: "Now Mänäpus, this is the will of these all your grandfathers in the lodge. They are giving it for you to take. And you have already accepted it; and what I say, if it is the truth, will affect you from the sign of this *mēkēsi* (bead) out of the medicine bag. If it takes effect, it will show; it will knock you down. I am now going to shoot at you. If it goes through you it has taken its effect." He pulled up his medicine bag and blew into it. He began on a lively crouching dancing run; as he approached the proper place he shot at him. When the shot reached Mänäpus, Mänäpus fell. That showed it hit him in the breast, had penetrated him. He fell flat on his face. His hands were shaking. One of the four at the east end on the north side went down there quickly and said to the four who were there: "Hurry up and revive this Mänäpus. Hurry up and get that shot out of him. Hurry up and do it." They lifted him, and shook him to get that shot out of him. When they raised his head a little bit from the ground, the *mēkēsi* dropped out. They saw it. The one who started from the east door picked it up. In the meantime Mänäpus revived, came to life again. The man said: "Now you have revived from the fourth man's shot, and now (putting it in Mänäpus' hand)

you take this. Shoot at yourself." He threw it at his mouth; it knocked him down as the fourth man had done. The man from the east shook him and got it out of him. He put it in Mänäpus's hand and told him to shoot himself again. It knocked him down. Then another man from the east door came down. The same thing happened. The third one ran down and (gave?) his *mēkēsi* to the leader. The same thing happened. The fourth man ran down. They gave Mänäpus a medicine bag. The head-leaders said: "These shots which have been taken out of you are the same shots as the first four shot at you. You have received your medicine bag. You blow into your medicine bag. Now these shots that entered you, you saw them. They are out of you. You blow on your medicine bag and shoot at the four of the south side. Those beads belong to them. Blow them where they belong." He shot from the west door at the first man. He knocked him down. He fell slowly. He shot the second, third, and fourth. It did not affect these four. They were merely examples. They had shot Mänäpus to instil their religion into Mänäpus.

The four returned to their seats. Mänäpus was ordered to the east door to receive instructions. He was told: "Now the work we have done in you is fulfilled and you have accepted it; and the reason why this was done by your grandfathers here, was given to you who received it from the Greater Creator, was to satisfy you for losing your little brother, and on account of your crying and sadness. It was to coax you to be satisfied; you will therefore, after receiving this, teach your people in the future to do this which we have given you so that they may be saved." Mänäpus said in return to the four at the east end on the north side, "Is that all I get from you, my grandfathers, that which you have given me?" He said: "Can not you give me anything extra besides that? I would like you to give me your valuable medicine roots to help cure mankind; so that if I got them from you I might give them to my people to use, those that shall live in the future." They said in response to him: "Well then, Mänäpus, you have received many and great things from your grandfathers, this *mitewin* and its teachings; and we advise you to be very careful to teach your

parents and the people always to follow it; and to teach your parents to do in the future what we have now told you. In the meantime you will teach them so that they will have something with which to help themselves. Of course some will be sick and die. When you find it so, you will tell them to make a lodge such as we see now; and have this dance performed in the manner it has been told; and those medicines which you ask for are given to you by your grandfathers which were given them by the Greater Creator. Be careful that this is not lost by the future people. You will be the leader."

Mänäpus said in reply: "Well, my grandfathers, you have said everything well, what you have said. But there are two different articles that I fear to have come to my people lest they may not get along well in this world. You have now presented me with your herb medicines. Among them I do not wish you to have bad roots of the evil kind so that they might harm my parents' people and injure them. I simply ask of you and accept only your good honest best-curing medicine roots, as there will be an evil spirit in this world which will mingle with this religion which you have given me; and I do not want any of this mixed with it; if you still can give it so, give it to me so my people may increase. And of the religion which you have given me, I want only what is good in it. I will accept it if the Creator permits you to give it that way."

THE GIRL WHO FASTED TOO LONG

Her mother told her to fast; it was on the Menomini river. The old lady lived there with her daughter. She took her to a certain place and told her to fast silently. And also the girl fasted by herself.

Meanwhile the mother went down and asked the daughter what she had dreamed of for happiness up to that point. Her daughter answered her: "Mother, you have placed me here to fast, and I have accomplished something by my fasting. It is enough. I want you to let me eat." The mother said: "It is not enough. You have not accomplished much. You shall fast a number of days longer to make it more certain about your dream."

The girl insisted that she should be allowed to eat because she had already gained something great by fasting. Her mother still insisted on her daughter fasting. The daughter had to obey her mother, though she had fasted enough. Her mother left her there.

After the appointed time, the mother went to where the daughter was fasting. She was not where she had been fasting. The mother saw traces of a body of water that encircled the place where the young girl had fasted. She found that the water had taken the young girl under the ground, and she saw the specks of earth. This was done because the girl had fasted too long although she had [previously] received her dream.

There is a large, high, dismal hill on the banks of the Menominee river where the girl was fasting. It was from there the water came up by the power of the monster who dwelt there.¹

WHY HUMAN BEINGS HAVE TWO TOTEMS

Mänäpus was existing by himself, and the animals were put here. He saw all of his little brothers. He spoke to all of them. One time he said: "Prepare, select what you choose to eat on the earth." The wolf said: "I want to eat the deer; I want it to be so." The deer went its way. The wolf went its way. He came across the deer's track. "This is what I chose to eat. I have to pursue him." So he started after him. They were both good runners. The wolf chased the deer all day. The deer ran all over this island. The deer got tired in the evening after running all day. The wolf chased the deer till the latter got tired. He ran to the ocean. When he got to the shore he said: "May I become a *taxkōmik* (herring?)." As soon as he touched the water he turned into a fish. The wolf, being on his trail, tracked him into the water. He saw where he had gone along the shore. He knew that he had turned into a fish. The wolf said: "May I be a salmon." He became a salmon, and started to chase the fish. He caught him and ate him. The salmon returned to the shore. He turned back to a wolf. He returned to his dwelling place. Mänäpus knew

¹ On the dangers which may arise from continuing to fast after receiving the blessing, compare Jones' Fox Texts, p. 182 ff.

that the wolf told the truth when he said he desired deer as his food.

After a while the deer came back in his shadow to where he had started from. The wolf saw the deer's shadow and said to him, "I have proved to you what I said by catching and eating you. You will be my food as long as the earth exists" he said to the shadow of the deer. So the deer and the wolf are alike. So it comes that a human being has two totems.¹

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¹This myth begins like the one recorded by Hoffman, p. 201, of the *14th Annual Report of the B.A.E.* It should be noticed that the Wolf and Deer belong to the same phratry (see Hoffman, *ibid.*, pp. 41, 42). I suspect that the Deer-Herring, and the Wolf-Salmon are friendship-groups; and that Hoffman's lists need revising. I was told a certain man had three totems, to wit, the Bear, Mud-turtle, and Porcupine. These are intimately associated according to Hoffman, *l. c.*, p. 42. I regret my stay among the Menominee was not long enough in duration to unravel this matter. It deserves further investigation.